A

# SERMON

PREACH'D

In King *Henry* VII's Chapel

AT

*WESTMINSTER,*

ON

*Thurſday* the 8th of *March*, 1710.

BEFORE THE

# Lower Houſe

OF

# CONVOCATION.

BEING THE

Anniverſary of Her MAJESTY's Acceſſion to the Throne of Her ANCESTORS.

By *RALPH BLOMER*, M. A.
Proctor for the Chapter of *Canterbury.*

*LONDON:*
Printed by *J. Leake*, for ROB. KNAPLOCK,
at the *Biſhop's Head* in St. *Paul's* Church-Yard,
M DCC XI.

9° *Martij*, 1710.

*Ordered*,

THAT the Thanks of this Houſe be given to Mr. *Blomer*, for the Sermon by him Preach'd before this Houſe Yeſterday; and that he be Deſir'd to Print the ſame, if he thinks fit.

THO. ROUSE,

*Cl' Dom' Infer' Convocat'.*

# Epiſtle to TITUS, Chap. III. Ver. 1.

## *Put them in Mind to be ſubject to Principalities and Powers.*

SOME have thought it a neceſſary Piece of Accuracy to diſtinguiſh betwixt theſe two Words, *Principalities* and *Powers*. By the firſt, underſtanding the Chief, that is, the Supream governing Power of ev'ry Nation; whether it be lodg'd in One Perſon, or in more: And by *Powers*,, underſtanding the delegated Power of Inferior and Subordinate Agents in Civil Government; that is, the Power of thoſe who act under the Command, or Commiſſion of the Supream Authority.

But what need there is of this Diſtinction, I confeſs, I do not apprehend. For, if it be preſuppos'd that we are bound in Duty to be ſubject to the Supream Power, it will follow by plain and neceſſary Conſequence, that we are bound alſo to be ſubject to thoſe that are lawfully put in Authority under this Supream Power; for ſince it is not poſſible that Publick Government ſhou'd be maintain'd without the Help and Miniſtration of Subordinate Agents, acting in their ſeveral Stations and Capacities under the Supream Power; whatever Text of Scripture does require us to ſubmit to the QUEEN, as Supream, cannot

cannot but be thought to imply, and therefore alſo to require Our Submiſſion to thoſe that act regularly and lawfully under Her Authority. And certainly to Obey them, is truly and properly to Obey the Sovereign Power; nor have the People, generaly ſpeaking, any other way of teſtifying their Submiſſion to the Supream Authority. So that, you ſee, whether we do, or do not diſtinguiſh betwixt theſe two Words, *Principalities* and *Powers*, (ἀρχαῖς καὶ ἐξουσίαις) the Reaſon of the Thing is plain enough to ſet any Man right in this Matter.

This being premiſed, I proceed now, purſuant to this Charge given in the Text by St. *Paul* to *Titus*, and which I take to be of perpetual Obligation upon all Chriſtian Paſtors, to put you in mind of this Duty of Subjection to Civil Rule and Government. Now in theſe Words, *Put them in Mind*, theſe two Things ſeem to me imply'd.

*Firſt*, That the Matter here to be ſpoken of, is a Thing which it is Our Common Concern to take Notice of; a Duty which cannot but be of mighty Conſequence to us One way or Other, either as the due Obſervance of it may be the Occaſion of a great deal of Good to us, or as the Breach or Neglect of it may probably be attended with many Evil and Vexatious Conſequences.

*Secondly*, Another Thing ſeemingly imply'd in theſe Words, *Put them in Mind*, is, that the Duty here recommended, is a Duty which People are apt to Forget or Neglect.

And

And I wish this were the worst that cou'd be said of the Sinful People of this Nation; I wish that now at length, after the woeful Experience we have had of the many Evils that Sprung from the Ruins of our Establish'd Constitution, Men wou'd be so Wise, of all Sides and Parties, as to adhere inviolably to our Constitution; neither straining things above their just and proper Pitch; nor yet, out of an unthinking Lowness of Principles, leaving ev'ry thing, as it were, to take its Fortune; Suffering even the Institutions of Christ to be Blasphem'd and Ridicul'd and set at nought.

That such Vehement Strugling against an Establish'd Constitution does proceed from a Dislike of it, this, I imagine, will readily be granted; at least ev'ry Man will be glad to have it suppos'd that he acts upon some Principle, and has some Reason for what he does. In order therefore to make Men sensible of that Duty and Submission which is due to Governors, the Business to be done is to Examine the Grounds of such Dislike or Disaffection.

Now whoever does either in Word or Deed, either Openly or Secretl y Act in Breach and Violation of this Duty of Subjection to Government, if, in so doing, he pretends to be led by Principle, it must I think be by some One or more of these that follow, Either,

*First*, Because he Believes (for 'till he has try'd he cannot possibly be sure) that Government is no such Necessary thing, but that Mankind might subsist more happily without it: It being, as he conceives, Injurious to the Common Liberties of Men. Or else,

*Secondly*,

*Secondly*, Tho' perhaps he is convinc'd of the Neceſſity of Government in general, yet he is not ſatisfied with that Particular Form of Government which is Eſtabliſh'd. Or,

*Thirdly*, Tho' he may be ſatisfied in both theſe Points, yet, it may be, he has ſome Doubt whether that Perſon who has the Adminiſtration of the Sovereign Authority be Rightfully Poſſeſt of it. Or elſe,

*Fourthly*, He is perhaps of Opinion that the Good of the Subject is not ſo much Regarded, or not ſo well Provided for under this or any preſent Government, as it probably might and certainly ought to be. And this he thinks is matter of Juſt Diſlike, and a good Plea for Non-Subjection.

Theſe, I ſay are the uſual Pleas and the pretended Principles of thoſe Men who act in Breach of this Duty of Subjection to Principalities and Powers. And now therefore, as far as my time will permit, I ſhall diſtinctly conſider every One of 'em.

As to the Firſt, if any Man is in good earneſt of this Opinion, That Government is no ſuch Neceſſary thing but that Mankind might ſubſiſt more happily without it; I would ask ſuch a Perſon whether he looks upon Society as a Neceſſary thing? and, if it is not Neceſſary, I wou'd fain know how it came to paſs, that, antecedent to all Human Laws, Men have thought it Neceſſary to Form themſelves into Societies, and to Enter under Municipal Obligations?

Now, when I ſay Neceſſary I do not deny but that, before any Society was form'd and eſtabliſh'd, Men might, if they had thought fit, have continu'd

tinu'd without it. So that in this Senſe, it cannot indeed be ſaid, that any Society was Originaly and in its firſt Inſtitution, Neceſſary: For Originaly it was Evidently the reſult of a Free and voluntary Choice; grounded, or at leaſt ſuppos'd to be grounded, upon Prudential Motives and Conſiderations.

And thus alſo it is in every Man's Power to debar himſelf from all the innocent Refreſhments of Human Nature; to live in the World without converſing with Men, and to abſtain from all Good and wholeſome Nouriſhments. Thus I ſay, a Man may live if he will; For if he has a Mind to live ſo, who can hinder him? But then, if he lives after this manner, he muſt not expect to be much Eſteem'd or Belov'd, or to enjoy any ſound and healthful State either of Body or of Mind.

And the Caſe, I think, is much the ſame with reſpect to Society; Men might indeed have Liv'd, but not reaſonably, not ſafely, not happily without it. And the Common inclination and conſent of Mankind in this matter is, I ſay, a very good Argument, that Society is abſolutely neceſſary to the well being of Men. And if Society is neceſſary, I ſuppoſe it will eaſily be granted that it is neceſſary in order to ſome good and uſeful Ends and Purpoſes; which either cou'd not be had, or not ſo eaſily had, or not ſo ſafely enjoy'd without it. And the Defence and Conſervation of theſe Ends of Society, whatever they are, or are ſuppos'd to be, does plainly induce a Neceſſity of Government; that is, a Neceſſity of Laws to maintain the Ends of Society, and a Neceſſity of Magiſtrates to Execute thoſe Laws.

As

As to that wild Objection, That Government is injurious to the Common Liberties of Men; the Caſe is ſo much otherwiſe, that to any conſiderate Perſon I think it cannot but appear to be a moſt certain and irrefragable Truth, that Government is indeed the proper Guardian of Liberty, the beſt means under God to Preſerve both the Civil and Religious Liberties of Men. Nay, it is that very means which the Providence of God has appointed: For *the Powers that be, are Ordain'd of God*; and for this Purpoſe they are Ordain'd, *for the Puniſhment of Evil Doers, and for the Praiſe of them that do Well.*

Indeed were there no real and eſſential Difference betwixt Good and Evil, betwixt Right and Wrong, betwixt Juſt and Unjuſt, antecedent to any Poſitive Inſtitution or Compact, as Mr. *Hobbs* and his Diſciples have the Modeſty to affirm, it might plauſibly enough be objected, that Government is an injurious Encroachment upon the natural Liberties of Men.

But with Mr. *Hobbs*'s good leave, the Differances betwixt Good and Evil, betwixt Right and Wrong, betwixt Juſt and Unjuſt, have a firm and eternal Foundation in the Nature and Reaſon of Things; ariſing neceſſarily from the Eſſential Differences of the Things themſelves. And tho' there had never been any ſuch Thing in the World, as Conſtitution or Compact, yet, in the mere State of Nature, it never was, nor certainly ever cou'd be any Part of any Man and much leſs of all Men's Right or Liberty, to Outrage, or Deceive, or Defraud, or Belye their Neighbours: For the Liberty of Man is Naturaly

turaly Subject to the Limitations of Reaſon and Equity; and this Rule of Our Bleſſed Saviour, *Whatſoever you wou'd that Men ſhould do unto you, even ſo do unto them*; had been of Eternal Obligation upon all Mankind, whether it had ever been Delivered in the Holy Scriptures or no: becauſe it is Evidently a Rule of Natural, as well as of Chriſtian Morality. For to deal otherwiſe with Men than we, in like Circumſtances, ſhou'd expect they ſhou'd deal with us, is juſt as unreaſonable in one Caſe, as it wou'd be in another Caſe for a Man to affirm, that one Line is Equal to another, and yet that other not Equal to that. For in ſhort, to do a Thing that is Diſhoneſt, that is, Unjuſt and Unequal, is the very ſame Unreaſonableneſs in Practice, that it wou'd be in Theory to aſſent to a Propoſition that is evidently Falſe, to a plain Contradiction and Inconſiſtency.

If therefore this Notion, That Government is injurious to the Common Liberties of Mankind, cannot be founded but upon the Principles of the *Leviathan*; and the Principles of that Book are certainly Falſe; there is an End I think of this Objection.

Well; but ſtill it may be farther urg'd, That ſometimes Things which are in their own Nature Indifferent, are either enjoin'd or forbiden by Governors; and the enjoyning or forbiding of ſuch Things ſeems to be an Infringement of the Natural Liberty of Men.

But it may be, theſe Things which we call Indifferent, tho' perhaps with reſpect to us, they really are ſo, yet with reſpect to the Community

they are not ſo: and the main Buſineſs of Governors, is to provide for the Publick Good of the Community.

Or granting, that ſome Things are either enjoin'd or prohibited by Governors, which are in their own Nature abſolutely and in all reſpects Indifferent, yet ſtill from this very Conceſſion, this Conſequence will Naturaly follow; That if the Things thus Enjoin'd or Prohibited, are in their own Nature abſolutely Indifferent, the matter then may ſafely and lawfully be determin'd either way. And if ſo, I don't ſee why the Wiſdom of Governors, which is a kind of Publick Wiſdom, ſhou'd not carry it againſt the Wiſdom of Private People; whoſe Duty it is to Obey their Superiors in all Lawful Things.

Another Objection is from thoſe who imagin, that the purity and perfection of the Chriſtian Inſtitution does Superſede any Neceſſity of Civil Government.

But from thoſe who, by Vertue of their Chriſtian Liberty, do pretend to be Exempt from the Obligations of Subjection to the Civil Authority, it might reaſonably be expected, that ſome Text of Scripture ſhou'd be produc'd, wherein our Bleſſed Saviour has declar'd, or intimated, that he came to Diſſolve all Human Eſtabliſhments; and that from the Time we became Chriſtians, there was an End of all Civil Duty and Subjection.

Had this been ſo, 'tis ſtrange that St. *Paul*, when he is inſtructing *Titus* in the Duties that belong to the Epiſcopal Care and Authority, ſhou'd have Enjoin'd him, as he does in the Words of my Text, *To put the People in mind to be Subject*

*to*

*to Principalities and Powers, and to Obey Magiſtrates.* 'Tis ſtrange that St. *Paul*, who doubtleſs underſtood the Chriſtian Religion as well as ever Man did, ſhou'd have Exhorted his Beloved *Timothy*, that Publick *Prayers, Supplications, and Giving of Thanks* ſhou'd *be made for Kings and for all that are in Authority*; and that upon this ſpecial Account, *that we may lead a quiet and peaceable Life in all Godlyneſs and Honeſty*; which laſt Words, *Honeſty*, and *Godlyneſs*, cannot but be thought to imply, that Civil Government is neceſſary for the Support and Encouragement both of Moral Virtue and of Chriſtian Piety: For that is the plain Senſe of theſe Two Words *Honeſty* and *Godlyneſs*. *I Exhort*, ſays the Apoſtle, *that firſt of all, Supplications, Prayers, Interceſſions, and Giving of Thanks be made for all Men; for Kings and for all that are in Authority, that we may lead a Quiet and Peaceable Life in all Godlyneſs and Honeſty. For this*, ſays he, *is good, and acceptable in the ſight of God our Saviour.*

But now, if, after all that has been ſaid upon this Argument, Men will ſtill be ſo unreaſonable as to perſiſt in the Principles of Anarchy; I have only this to deſire of 'em, and I think it is a very reaſonable Requeſt, that is, That they wou'd not too haſtily endeavour to engage other People in ſuch meaſures as theſe Principles muſt naturaly lead Men into; but Firſt let 'em make the Experiment at their own Coſt: Let 'em, if they are Parents, inſtill theſe Principles into their Children; or, if they are Maſters, let 'em infuſe 'em into their Servants; and let 'em permit them to purſue

ſue the plain and natural Conſequences of theſe Principles; and then let 'em obſerve the Effects of 'em. And if it ſhall appear to be impoſſible for a ſmall Number of People to Subſiſt tolerably together without ſome Rule and Government; let 'em conſider then, whether it is not as abſurd to ſuppoſe, that Publick Bodies of Men ſhou'd ſubſiſt happily without Government, as it wou'd be to ſuppoſe, that they ſhou'd at all ſubſiſt in this World, were there no ſuch Things as Earth, and Air, and Sun and Water.

2. I proceed now, in the Second Place, to conſider another Plea or Principle of thoſe who Act in Breach of this Duty of Subjection to Principalities and Powers; and that is This. A Man is convinc'd perhaps of the Neceſſity of Government in General, but he is not ſatisfy'd with that particular Form of Government which is Eſtabliſh'd.

Now, in Order to fix and ſatisfie the Minds of Men in this matter, I do not think it needful for me to Prove, that that particular Form of Government which is Eſtabliſh'd in this Kingdom to which we belong, is preſcrib'd or appointed by God. Neither, I think, can any Man prove, that any other particular Form of Civil Government is of Divine Preſcription and Appointment: For the appointing of particular Forms muſt be allow'd to be merely Human. All that the Scripture does declare to us as to this matter, is, that Power or Government in general is *Ordain'd of God*, and that, conſequently, *whoſoever Reſiſteth the Power, Reſiſteth the Ordinance of God.* But that God has appointed any one Form of Govern-

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ment to be obſerv'd always in all Places of the World, or that he has appointed ſeveral particular Forms to be obſerv'd perpetualy in ſeveral particular Places, this, I think, is not to be learnt from Scripture.

And to my Purpoſe it is ſufficient, that Power or Government in general is *Ordain'd of God*; and thus far the Scripture, I am ſure, is very Expreſs. And if any Man does upon the Authority of Scripture believe, that Civil Power or Government is of Divine Inſtitution; and has no Authority from Scripture to believe that any one particular Form of Civil Government is preſcrib'd and appointed by God; He cannot, I think, but aſſent to this Propoſition: That ev'ry Man is naturaly Subject to that particular Government, whatever the Form of it be, which is Eſtabliſh'd in that Nation or Countrey within which he was Born, and to which he does properly Belong: For St. *Paul* does expreſly tell us, that Power *is the Ordinance of God*, and that *the Powers that be* (αἱ οὖσαι ἐξουσίαι) *are Ordain'd of God.* So that for a Man to be ſhifting off this Duty of Subjection to Civil Government upon this Pretence, that he is not ſatisfied with that Form of Government which is Eſtabliſh'd, ſeems to me to be much the ſame thing as if a Son ſhou'd ſay to his Father; — Were you a Man of ſuch or ſuch Circumſtances, wou'd you allow me ſuch Liberties, or make ſuch Proviſions for me as many other Sons do actually enjoy from their Fathers? I ſhou'd then indeed think my ſelf oblig'd to be a Dutyful and Obedient Son to you; but ſince you either will not, or cannot do this, you muſt not expect that I ſhou'd be ſubject to you. This,

This, I ſay, is a juſt Image of the Caſe now before Us; for let Men pretend what they will, it is certain, that whoſoever is Born within theſe Realms, is as much ſubject to the Eſtabliſh'd Conſtitution, as a Man is ſubject to his Natural Parents; be their State or Condition what it will.

To debate which of all the ſeveral Forms of Government is moſt Eligible, is a Buſineſs of ſuch a complicated Nature, of ſuch a nice and difficult Conſideration, that it might afford Endleſs Matter of Diſpute. But to debate and decide upon this Queſtion, is neither my Buſineſs, nor Yours: And 'tis happy for us, that it is not: For if ev'ry private Perſon had a Vote in ſuch Matters, it wou'd inevitably throw the World into a perfect Fever and Diſtraction.

What the particular Conveniencies or Inconveniencies of other Forms of Government are, that, I think, can hardly be known but by Tryal and Experience: For tho' other Nations may ſeem to ſubſiſt very commodiouſly under other Forms, yet it is a Queſtion whether any of thoſe Forms wou'd make us Happy, who are habituated to another way, and who perhaps differ from them in our Genius and Temper, as much as in our Clime.

As to any material Alteration of our Government, whether in Church or State, I look upon Our Conſtitution, as it is now Eſtabliſh'd, to be in the main, the moſt incapable of being improv'd by Alteration of any Government in the whole World. For it is a Conſtitution founded upon the Golden Mean; ſo that it is impoſſible for us to make any conſiderable Alteration, but at the ſame

ſame time we muſt make too near an Approach to one or other of the two Extreams; in the judicious avoiding of which, the Wiſdom of our Reformers has eminently diſtinguiſh'd it ſelf.

He therefore that is True to our Conſtitution, is Moderate enough in Conſcience, and one wou'd not ſo much as wiſh him to be either *Higher* or *Lower*. If indeed Men wou'd be perſwaded to Bridle their Paſſions, and to Mend their Manners, if they wou'd *put away all Bitterneſs, and Wrath, and Anger, and Clamor, and Evil-ſpeaking, and Malice*, this wou'd be a mighty happy Alteration; an Alteration that wou'd exceedingly ſtrengthen and ſupport Our Conſtitution: And this is the Reformation that is, now, moſt generaly wanted here in *England*. For, as to our Eſtabliſh'd Government, whatever Fondneſs ſome People may have for other Forms, I believe they wou'd be puzzled to Find, or to Devize a Better than Ours is. Under which, the Rights and Liberties of the Subject are firmly guarded and ſecur'd; where the *Throne is Eſtabliſh'd in Righteouſneſs*; where neither Princes can Degenerate into Tyrants, nor Subjects into Slaves; where the Sovereign has all the Power that is requiſite to make Her ſelf Glorious, and Her People Happy; and where Subjects are not only under Legal Obligations, but are alſo inſtructed in all the Chriſtian Principles of Loyalty: And, which is very conſiderable, where the Subjects, whoſe Common Intereſt it is, that this Excellent Conſtitution ſhou'd be maintain'd, are legaly impower'd to preſerve and ſupport it; I mean, by chuſing ſuch Perſons to be their Repreſentatives in Parliament, as may ſafely be Entruſted with the Care of it; Men of Vigi-

Vigilance and Sagacity; Men of Cool and Rational Heads, as well as Juſt and Honeſt Principles.

Under this Conſtitution we have liv'd, for the moſt part, very happily; we were never ſo Remarkably otherwiſe, as when our Conſtitution was over-power'd, and (which is generaly the End of all Rebellious Power) at laſt perfectly overturn'd. And when, after the cruel finiſhing Strokes of the Great Rebellion, the Scenes had been ſhifted over and over, from one Form of Government to another, nothing cou'd be found to give Univerſal Relief, but the Reſtauration of the Eſtabliſh'd Government in Church and State; and the putting the ſeveral Conſtituent Parts of it in Life and Motion again; a very great Argument that the Eſtabliſh'd Government is that which is beſt Calculated for us.

I do not intend by this to create in any Man ſuch an Idea of our Conſtitution, as ſhou'd make him imagin, that it is lyable to no Inconveniencies; a Character which I doubt cannot truly be given of any Human Conſtitution.

However, while we keep in the Old Eſtabliſh'd Way, which we have long been us'd to, and are well acquainted with, 'tis probable that many of thoſe Inconveniencies which are incident to Our Conſtitution may be Foreſeen; and if they are Foreſeen, 'tis poſſible they may be Prevented; or if they cannot be Prevented, 'tis certain that no Blame can lye upon us, if they are Inconveniencies naturaly reſulting from the Frame and Temper of thoſe Laws which are Eſtabliſh'd amongſt us, and which therefore we are bound in Duty to Obey.

But now, if we forſake Our Eſtabliſh'd Conſtitution, and run into Forms of Government that we

we are unpractic'd in, in ſuch new Schemes we ſhall often be to ſeek; We ſhall not be able ſo readily to Foreſee, nor ſo skillfully to Prevent any Inconveniencies that may ariſe. And then all the ill conſequences that may follow upon any Unneceſſary Change and Alteration of Things will be juſtly laid at their Doors who made the Innovation. And this it concerns us to conſider very well, before we talk of Alterations, or ſo much as *meddle with them that are given to Change.*

*Thirdly*, But what ſhall we ſay to thoſe who are under Doubts and Scruples, whether that Perſon who has the Adminiſtration of the Sovereign Power be Rightfully Poſſeſt of it?

The number of theſe People is, I hope, very inconſiderable; if it is no greater than it appears to be, I am ſure it is ſo. And if they cou'd but be perſwaded to examine impartialy, the grounds of their Doubts and Scruples, I think they cou'd not but find 'em to be very inſufficient; To me it ſeems to be very plain, that all the Enquiry that Private People are concern'd to make in order to fix and determine their Allegiance, is, whether the Perſon claiming ſuch Allegiance is fully inſtated in the Sovereignty? and certainly that Perſon in whoſe Name and by whoſe Authority all Courts of Law and Equity are held, and by Vertue of whoſe Commiſſion or Nomination all Offices of Publick Truſt or Power are Executed, that Perſon who has been Solemnly Recogniz'd by the ſeveral Eſtates of the Realm, that Perſon to whom Tribute is paid, is fully inſtated in the Sovereign Authority; and Private People are not, I think oblig'd to enquire any farther.

This seems to have been the sense of the Apostle. For the People are no where told, that it belongs to Them to examine into the Titles of Princes; but are taught only in general Terms, that *Power is Ordain'd of God*; that they are to *Honour the King*, and *to be Subject to Principalities and Powers*. In the 13th Chapter to the *Romans*, St. *Paul* gives us this Character of a King, or other Principal Magistrate in any Nation; *viz.* That *He bears not the Sword in vain*: for *He is the Minister of God, a Revenger to execute Wrath upon him that doth Evil*. And who I wonder can be so absurd as to apply this Character to any Prince, but to a Prince in actual Possession, in actual Exercise of the Supream Authority? can it be truly or properly said of Him that has only the bare Title of a King (and that too a Title never yet receiv'd and allow'd of) that *He beareth not the Sword in vain?* might it not rather be said, that He bears it not at all? it is unquestionably certain that He bears it in vain, since it is not in his Power *to execute Wrath upon him that doth Evil*.

If any are offended, that of late Years some Alterations have been made, with regard to the Succession of the Crown, I wou'd only desire such Persons that they wou'd seriously consider these following particulars.

*First*, That the Essential Parts of our Constitution are the same now, that they were before such Alteration was made; for as before the Legislative Power was in the Prince, and in the Two Houses of Parliament, so it is now; and so I hope it will always be. As before we were under a Successive Monarchy, so we are still; only

ly this Happy Alteration has been made; That whereas before the Crown descended to the next in Blood, whether Protestant or Papist, the Succession is now Limited to the next Heir that is a Protestant; and so the Crown descended Rightfully and Lawfully upon Her Present Majesty, as being the next undoubted Protestant Heir. How it comes to pass for such an absurdity now adays to assert an Hereditary Right to a Successive Monarchy, I confess I do not apprehend. For to me it seems to be as plain as Words can make it, that that very Act of Limitation, which we justly look upon as the main Hope and Security of Posterity has only declar'd and determin'd thus much: * *That all and ev'ry Person and Persons that then were, or afterwards shou'd be reconcil'd to, or shall hold Communion with the See or Church of* Rome, *or shou'd profess the Popish Religion, or Marry a Papist, shou'd be Excluded, and are by this Act made for ever* UNCAPABLE *to Inherit, Possess, or Enjoy the Crown and Government of this Realm and* Ireland *and the Dominions thereunto belonging.* These are the very Words of the Act; and now therefore the Question will be evidently this. Whether such an Incapacity in one or more Persons can destroy the Right of any other Person or Persons that are under no such Incapacity? 'Till this shall be made appear to be either Law or Reason, the Hereditary Right to the Crown and Government of these Realms, will remain incontestable, not only to Her Present Majesty, but also to all Her Protestant Successors. But I return:

* Act of Limitation, *Anno* 12° *&* 13° *Guliel.* 3.

*Secondly*, Let it be conſidered that the Alteration that has been made, was not made in an Irregular and Tumultuary manner. For it was made by the Powers Legiſlative; and if as I have already obſerv'd the particular Forms of Civil Government are not of Divine, but of Human Inſtitution, it is not to be doubted but the Powers Legiſlative may make ſuch Alterations in the Civil Polity as to them ſhall ſeem reaſonable. Provided always that nothing be Enacted by their Authority that is contrary to the Laws of God: for this indeed wou'd be to act beyond their Authority, and conſequently ev'ry ſuch Law wou'd be utterly Void and of none Effect.

But ſure it will not be pretended that it is contrary to any Law of God, that Governors ſhou'd make ſuch Laws as are neceſſary for the outward ſecurity of his Holy Religion, and for the maintaining the Rights and Liberties of the People Committed to their Charge. And I think we might even appeal to the Papiſts themſelves, whether the Limiting the Inheritance of the Crown to the Proteſtant Line, was not reaſonably judg'd, to be a thing highly neceſſary to ſecure us and our Poſterity from Popery and Arbitrary Government.

4. I am now in the *Fourth*, and laſt Place, to conſider the Excuſe of thoſe who think, or pretend to think, that the Good of the Subject is not ſo much regarded, or not ſo well provided for under this or any preſent Government, as it probably might and certainly ought to be. And this they think is matter of juſt Diſlike, and a good Plea for Non-Subjection.

To ſuch People I might reply in few Words, that this, if it were true, wou'd be very ſhort of the Purpoſe: For the Duties of a Subject to his Prince, of a Son to his Father, of a Servant to his Maſter, and indeed all Relative Duties are founded upon the Relation it ſelf, and do not merely depend upon the Perſonal Qualities of the Prince, the Father, or the Maſter. Whatever the Qualities of a Prince or other Chief Governor may be, as long as he is fully inſtated in the Sovereign Authority, the Apoſtle tells us, that his Power *is of God*, and that therefore *we muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake.*

But now when the Apoſtle tells us, that we *muſt be Subject for Conſcience ſake*, it is manifeſt that our Duty in this Caſe is Subject to ſome Rule and Limitation; it is manifeſt that we are not to Obey the Commands of any Earthly Power, if they are either directly contrary to, or viſibly inconſiſtent with the Commands of God.

But the Caſe of Submiſſion to an ill Governor, is, God be thanked, very far from being our Caſe; and no more therefore need be ſaid about it. The Age has been too full of Speculation upon this Point; the Notions of Liberty have been ſo artfully Propagated, ſo elaborately Explain'd and Enforc'd; the moſt Natural Principle of Self-Preſervation has been ſo Importunately Recommended to us, ſo tenderly offer'd to Our moſt ſerious Conſideration, that Men began to *be in great Fear, where no Fear was*; to forget that they were Safe and Happy, and to put on a Suit of Armour, under a moſt Mild and Unprovoking Government, which I hope was only prepar'd againſt very Perilous

rilous Times. What I have here advanc'd on the other ſide of this unſeaſonable Queſtion, is ſaid with regard only to the Supream Power, and is not to be extended to the Subordinate Powers.

The *Engliſh* Government (and to this it is that we are to exhort Men to be ſubject) is ſo wiſely compos'd, that the Sacredneſs of the Sovereign's Perſon can be no ſuch Sanctuary to Subordinate Governors, but that for great and publick Crimes or Miſdemeanors they may legally be proceeded againſt. And this Accountableneſs of ſuch Subordinate Governors, I take to be the main Security of our Conſtitution, and it is indeed a ſufficient Security: For, ſince it cannot, I think, be ſuppos'd that any Prince ſhou'd be able to overthrow an Eſtabliſh'd Conſtitution without the Help and Miniſtration of Subordinate Magiſtrates acting under His Authority; and ſince all Publick Officers are Accountable; and ſubject to the Penalties of the Laws, whenſoever they ſhall preſume to act in Breach and Violation of 'em; our Conſtitution cannot but be ſafe ſo long as the ſeveral Subjects are well inſtructed in their Duty, and will not become Parties to their own Ruin.

The Sum of what has been ſaid is this; The Publick Welfare is as well guarded by our Conſtitution, as it can be by any Human Conſtitution; and therefore no Human Conſtitution can reaſonably be prefer'd to it. The Supream Magiſtrate, that is, the KING or QUEEN, for the Time being, if he will act juſtly and reaſonably, muſt Govern according to Law; for He has ſolemnly Sworn to do ſo. If, in ſpite of all Obligations, He will take upon him to act Arbitra-

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rily and Illegally, and to oppreſs and enſlave the People committed to His Charge; His Perſon indeed is Sacred, for he is the Lord's Anointed, *And who may ſay unto Him, What doſt Thou?* But the Subordinate Powers that act under him, and without whoſe Aid and Aſſiſtance it is impoſſible that He, being but one ſingle Perſon, ſhou'd ſubvert an Eſtabliſh'd Conſtitution; they, I ſay, are accountable, they are lyable to be check'd and controul'd.

I have now done with the ſeveral Particulars I propos'd to ſpeak to; and this Method I pitch'd upon, as being perſwaded that, in order to bring Men to the Practice of this Duty recommended in the Text, nothing can be more uſefully undertaken than to correct and remove the Miſtakes and Prejudices of Men, concerning ſuch Points as have been here conſider'd.

From the Text, and the Context, I have ſome Things farther to obſerve to you, from which, I think, a ſufficient Anſwer may be form'd, (as far at leaſt as the Church of *England* is concern'd) to that boaſted Objection in a Book, ſcoffingly Intitled, *The Rights of the Chriſtian Church*; That *it is Abſurd to ſuppoſe there can be two diſtinct, independent Powers in the ſame Nation.*

Let it be obſerv'd then, that theſe Words of my Text, *Put them in Mind to be ſubject to Principalities and Powers*, are the Words of St. *Paul*, a Perſon of the firſt Conſideration in the Eccleſiaſtical Calendar. And let it be obſerv'd, that they are directed by him to a Biſhop, and that they are a Part of thoſe Inſtructions which were given by St. *Paul* to *Titus*, with regard to that Care,

Care, and Duty, and Authority, which was now committed unto *Titus*, as a Biſhop in the Church of God. In which Inſtructions, he puts him in mind of the great Ends and Purpoſes for which he had left him in this Pre-eminence in the Church of *Crete*. *For this Cauſe*, ſays He, *left I thee in Crete, that thou ſhou'dſt ſet in Order the Things that are wanting, and ordain Elders in ev'ry City, as I had appointed thee.* Again, he tells him that he is to *Speak, and Exhort, and Reprove, with all Authority*, μετὰ πάσης ἐπιταγῆς. And, farther yet, that to keep Infection from the Flock of Chriſt, and to preſerve in the Minds of Men that Awe and Reverence with which the Admonitions of the Church ought to be receiv'd, he is to *Reject* thoſe that ſhall perſiſt in any Heretical Doctrines or Practices *after a firſt and ſecond Admonition.* Now this Authority which St. *Paul* calls upon *Titus* to Execute, and that in ſome of the higheſt Inſtances of Eccleſiaſtical Power, it is certain he did not receive from the State; for *Titus* had no Authority from the Civil Power to do any of theſe Things. But it was deriv'd to him from the poſitive Inſtitution of Chriſt, from the Power committed by him to his Apoſtles: So that, as to the Original of this Power, it was plainly independent of the Civil Power; for it was of Divine Appointment, and whatever is truly ſo, can neither be wholy laid aſide, nor eſſentially alter'd by the Civil Magiſtrate, without ſuppoſing a *Julian* at the Helm.

If, as this Author pretends, this Power was given to the Apoſtles only, and cou'd not be communicated by them to their Succeſſors in the Miniſterial

Miniſterial Office; to ſettle this Point, I deſire he wou'd give us ſome reaſonable Account of theſe Words of our Bleſſed Saviour; *Jeſus ſaith unto them, all Power is given unto me in Heaven and in Earth; go ye therefore,* (that is, go by Virtue of this Abſolute Power of mine) *and Teach all Nations, Baptizing 'em in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching 'em to obſerve all Things whatſoever I have commanded you; and lo! I am with you always, even unto the End of the World.* The Apoſtles, we know, were mortal Men as we are; and yet our Lord tells 'em, *I am with you always, even unto the End of the World.* Enough, one wou'd think, to perſwade any Man that this Commiſſion was to extend beyond the Times of the Apoſtles, to all that ſhou'd ſucceed to their Office, *even unto the End of the World.* Eſpecialy if the main Scope and Deſign of this Inſtitution be duly conſider'd; which St. *Paul* tells us, was *the Perfecting of the Saints, and the Edifying of the Body of Chriſt.* Which Ends do evidently require a Succeſſion of Miniſters: For by theſe Words,—*The Body of Chriſt,* the Apoſtle does not mean the Church of any particular Age, and much leſs of any particular Place; but the Church Univerſal throughout all Ages of the World. And that this Order of the Prieſthood is ſtill neceſſary to be continu'd *for the Edifying of the Body of Chriſt;* this Book of the *Rights,* tho' directly level'd at the Clergy, this Book, I ſay, and the Vogue it has amongſt ſome Perſons, is a very great Argument.

*But why,* ſays this Celebrated Author, *may not a Layman perform the Office of a Prieſt, as well as a*

*Prieſt himſelf? Is not every Chriſtian oblig'd to do what he can for the ſaving anothers Soul?* To this I might reaſonably Anſwer, That becauſe it is, as I have ſhewn, the Office of a Prieſt, and not of a Layman, therefore it is to be perform'd by a Prieſt, and not by a Layman. But I ſhall take the Liberty to tell this Author, that this Propoſition of his, tho' deliver'd with abundance of Gravity, is exceedingly abſurd and ridiculous. For 'tis much ſuch another as this;

Suppoſe a King, or other Chief Magiſtrate, ſhou'd ſay to his Subjects,—Good People! you know very well that you are all of you Members of the ſame Community, and therefore conſequently all oblig'd to promote the Publick Good of the Community: Now therefore, ſince you are all under this Obligation, I am Reſolv'd that from hence forward I will retain no Officers, either Civil or Military; but depend entirely upon your faithful Diſcharge of thoſe Duties which you all owe to your Countrey.

Does not every Man ſee that the Reſult of this wou'd be either a general Neglect, or a general Confuſion of Things? And wou'd not the Caſe be juſt the ſame in Religion, if becauſe All Men are oblig'd to do what they can for the ſaving another's Soul, therefore None were to be particularly Commiſſion'd, and ſet apart *for the Edifying of the Body of Chriſt?*

I deſire it may be obſerv'd, that I do not here contend for any Power, as independent upon the Civil Magiſtrate, but what, if we will believe the Holy Scriptures, is deriv'd to the Church immediately from God, and not from the Civil Power

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As to all other Rights, Powers, Privileges, or Immunities of the Church, they are of Human Appointment, and conſequently not abſolutely independent. For in the Nature of them they are liable to Change and Alteration; provided the Change or Alteration be regularly made; that is, by thoſe that have ſufficient Authority to make it.

Whatever this Author of the *Rights* has wickedly ſuggeſted, St. *Paul*, 'tis plain, was far from thinking, that *Civil* and *Eccleſiaſtical* Power were two ſuch incompatible Things. For at the ſame time that he does aſſert the Authority of the Church, he does exhort and require thoſe that are ſubject to this Authority, to be ſubject alſo *to Principalities and Powers, and to obey Magiſtrates*; and that *not only for Wrath, but alſo for Conſcience ſake.*

But is not, after all, this Aſſertion of this Author, That the Power claim'd by the Church, is incompatible with the Civil Power, directly contrary to Experience, and falſe in Fact? For were not both theſe Powers in a healthful and flouriſhing Condition in the Reign of Queen *Elizabeth*? Did they not ſtand and fall together in the Times of the great Rebellion? Was there a better Harmony betwixt the Religion and Policy that ſucceeded the Deſtruction of the Monarchy and the Church? Was there any true Peace in *Iſrael*, any general Satisfaction 'till theſe two Incompatible Things, the Eſtabliſh'd Power of the Crown and the Church, were Reſtor'd together? In ſhort, (for this I take to be the Queſtion) was ever any Power claim'd, or exercis'd by the Reform'd Church of *England*, prejudicial to the True Int'reſt, or to the

Legal Power of the State? To be declaiming againſt the Uſurpations of the Church of *Rome* over Chriſtian Princes, and from thence to run Mad againſt Eccleſiaſtical Power in general, is juſt as if I ſhould ſay, that becauſe this Author of the *Rights* is a very Foul Diſputant, therefore no Body elſe can be a Fair one. If the Biſhop of *Rome* does claim ſuch an independent Power, as is incompatible with the Civil Rights and Powers of Princes; what is this to us that have renounc'd the Supremacy of the Biſhop of *Rome*? What is this to us who have always acknowledg'd (and indeed no Man can be ſaid to be of the Church of *England* that refuſes to acknowledge) that the QUEEN's Majeſty is in all Cauſes, and over all Perſons, as well Eccleſiaſtical as Civil, within theſe Her Majeſty's Realms and Dominions, Supream.

We think it an Honour and a Security, both to the Church and State, that Her preſent Majeſty is a Princeſs of a moſt Religious Diſpoſition of Mind, tho' the Author of the *Rights* tells us very roundly, that * *Religion is a Dangerous Quality in Princes.*

Upon the whole Matter, I muſt do this Author the Juſtice to ſay, that ſuch a Vein of Sophiſtry and falſe Reaſoning, aſſiſted by a moſt unconſcionable wreſting and perverting of Scripture, runs thro' his whole Work, that a Man had need have a clear and penetrating Head to be able to Extricate himſelf from ev'ry Difficulty that He has Created. However, this I will venture to preſcribe to any one that is a Man but of plain, natural Senſe, as a certain Antidote againſt the poyſonous Principles of this Book. Let him, if he has no

* See his Table of the *Principal Matters.*

Talent

Talent at Diſputing, take all the Principles of this Book for granted; and, having ſo done, let him watchfully obſerve the ſeveral Conſequences that do plainly and neceſſarily reſult from theſe Principles; And if theſe Conſequences ſhall appear to be ſuch as muſt naturally lead Men into the wildeſt Confuſion, into a moſt dangerous Scepticiſm, and Antichriſtian Licentiouſneſs; why this, without more ado, is a certain Proof that thoſe Principles, from which ſuch Conſequences do neceſſarily reſult, are certainly Falſe. *For God is not the Author of Confuſion, but of Peace*, and Order, of Truth, and Purity, and Holyneſs, *as in all Churches of the Saints*. To Him therefore let us humbly recommend the Care and Protection of His Church; to Him who has promis'd in his Holy Word, that *the Gates of Hell ſhall never prevail againſt it*; to Him who has ſo often Deliver'd us from the Power of our Enemies; to Him who, of his great Goodneſs tow'rds us, has ſet over us the moſt Excellent Majeſty of our preſent moſt Religious and Gracious QUEEN; the greateſt Example of Chriſtian Piety, and the moſt Glorious Defender of our Faith.

We of the Clergy have Reaſons more and greater than any other Order of Men, to welcome the Return of this Auſpicious Day with the utmoſt Solemnity of Chriſtian Joy, and of Devout Thanſgiving to Almighty God. For, as we participate with our Fellow-Subjects in all the Happy Conſequences of Her Majeſty's moſt Gracious and moſt Succeſsful Reign over us; ſo we are in a moſt peculiar manner indebted to Her Royal Goodneſs, for affording us ſuch Opportunities of

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reſtoring the decay'd Primitive Spirit of Chriſtianity, as we now Enjoy; and as I hope we ſhall all of us be ready to Embrace, out of a ſincere Zeal for the Glory of God, out of a dutyful Reſpect to the Sovereign Authority, and a moſt affectionate Concern for the Souls of Men.

Indeed we may reaſonably hope, that the whole Work of our Miniſtry will become more eaſie and Succeſsful, more Beneficial to others and conſequently more Delightful to our ſelves; not only from that Bounty and Encouragement, not only from that Authority and Direction, which we have the Honour to receive from the Throne, but alſo from the Sovereign Influences of the Royal Example.

For as *Plato* ſaid of Philoſophy, that if we cou'd but repreſent it to the Eyes of Men, if we cou'd give Life and Body to it, it wou'd undoubtedly attract an Univerſal Admiration, and kindle Sacred Flames in ev'ry Mortal that beheld it: So when the Several Parts and the Diſtinct Ideas of a Conſummate Vertue ſtand all Collected in one Auguſt and Venerable Perſonage; when we can ſay that THERE, in ſuch an advantageous Eminence, appears the Vertue we wou'd fain deſcribe and Recommend; its genuine Brightneſs Shines far and wide from ſuch a Glorious Height; 'Tis naturaly Endear'd to us by the Bleſſings it Derives upon us, and ſlides inſenſibly into Popularity. And I make no Queſtion but our moſt Religious and Gracious QUEEN will look upon it as one of the greateſt Felicities of Her Reign, if under Her Influence and Command, the Breaches that have been made upon our Common Chriſtianity ſhall be

be made good, and *the Unity of the Spirit* ſo happily preſerv'd in a Faithful *Bond of Peace*, that the Church of *England* may neither incur the Odium of a *Perſecuting Church*, nor yet be lyable to the Reproach of being a Church without *Authority* or *Diſcipline*; thro' an abſurd affectation of bringing a mighty Encreaſe into the Church of Chriſt *by ſuffering Tares to be ſow'd amongſt the good Seed*; by receiving into our very Boſom the moſt dangerous, and the worſt of Hypocrites, if they have but Demureneſs enough to addreſs themſelves to us under that Ambiguous Character of Proteſtant Brethren. You very well know that the Paſſage of Scripture I allude to, is Allegorical; and wherever the Allegory is made good, this Reflection muſt always go along with it, — *an Enemy hath done this.*

In vain are all our Triumphs Abroad, if *the Fiery Darts of the Wicked* are ſuffer'd to purſue us to our very Altars here at Home. Her Majeſty is truly ſenſible that the Care of Religion, as it is that which does moſt directly promote the Glory of God and the Salvation of Souls, is the proper and the moſt noble Employment of Princes that are God's Vicegerents here on Earth; and She has nothing more at Heart, than that God ſhou'd be Fear'd and Worſhip'd wherever She is to be Obey'd.

Let us therefore upon this good Day of Her Majeſty's Acceſſion to the Throne of Her Anceſtors, offer up our moſt Hearty Thanks unto the King of Kings, that He has put us under the Care and Protection of a Princeſs whoſe Heart is ſo entirely given up to His Rule and Governance. Let us offer up our Vows unto Him, that He wou'd very long

long continue to us Her Majesty's most Wise and Gracious Administration; that Peace and Happiness, Truth and Justice, Religion and Piety may be Establish'd amongst us. And when in the fulness of Time She shall have finish'd Her Course, and shall Exchange this Earthly Diadem for *a Crown that fadeth not away*; may Future Princes read with Emulation the Glorious Annals of Her Reign; and Muse on every Shining Page; and learn from Her to Excel. And may the Curious History be Faithfully Deliver'd down to Distant Times; that Her Majesty's most Illustrious Reign may become a Standing Council to Posterity; and Remain from Generation to Generation, a Great, a Good, an Instructive Example to a Royal Race of Protestant Successors.

*Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for Ever and Ever.* Amen.

*FINIS.*